

GOD the Judge, putting down One,
and setting up Another.

A
S E R M O N

Upon Occasion of the

D E A T H

Of our late Sovereign LORD

King G E O R G E,

A N D T H E

A C C E S S I O N

Of his present M A J E S T Y,

King G E O R G E, II.

To the *British* T H R O N E. K

By *Thomas Foxcroft*, A. M.

MINISTER of the Old Church in *Boston*.

B O S T O N in *New-England* :
Printed for S. G E R R I S H at the lower
end of *Cornhil*. M D C C X X V I I.

GOD the Judge putting down the
and setting up another

A

SERMON

Upon Occasion of the

DEATH

Of our late Sovereign Lord



King

AND THE

ACCESSION

Of his Majesty's Manuscripts

King GEORGE IV

To the Senate of the University

By Thomas Foxcroft, A. M.

Minister of the Old Church in Boston

BOSTON in New-England:
Printed for J. Green at the lower
end of Court, 1791.

TO the HONORABLE

William Dummer, Esq;

Lieut. GOVERNOUR & Commander in Chief, in and
over his MAJESTY'S Province of the *Massachusetts-*
Bay in NEW-ENGLAND,

S I R,

WE all very sensibly feel the Blow of God's
Sovereign Hand, in the late awful and af-
fecting Instance of Mortality; which sudden-
ly beheaded Kingdoms, & delug'd Nations

WAS it possible then for King GEORGE, the Great
and Good, whom irresistible Death has ravish'd
from us, to slide silently into his Grave?

WHO can forbear following Him with that
mournful Cry, My Father, My Father! The Chariots
of Israel and the Horse-men thereof! Who can forbear
this, that has in his breast the least spark of Ingenuity
and Gratitude, or any thing of the true English Tem-
per, or Protestant Principles! Sure I am the Man
must be abandon'd to a wretched Stoicism, or be under
the power of a scandalous Indifference to the grand
Cause of Civil Liberty, and the Reformed Religion,
that does not regret the Loss of a Prince, who
has been so celebrated, so avow'd a Patron of them
both, the Light of Israel, and the Terror of all their
Adversaries: A Prince whose conspicuous Excellencies
and most auspicious Reign may well be the Wonder
and Praise of all Posterity, as they are very much the
Triumph & Admiration of the present Day.

I M-

IMPOSSIBLE it seem'd to me for any one to refrain from mingling his Tears with the publick Sorrows, and adding a Voice to the Consort of Mourners, upon this melancholy Occasion: which for my own part I cou'd not tell how to pass over in Silence.

SIR, THE following Sermon pretends to very little singular, besides what has been already publish'd among us by some of my Brethren. I have not attempted his late Majesty's CHARACTER; A Work fit for the best Orator of the Age, and vastly above any Talent of mine: nor cou'd any expect from the Pulpit his Royal HISTORY. I have but made a few general Touches upon things, with the Simplicity and practical Turn, that I apprehend always most becoming the sacred Desk: --- Humbly to express my deep Sense of BRITAIN'S & NEW-ENGLAND'S Loss in the Death we have been call'd to Mourn; together with my loyal Concurrence in the common Joy at the happy Succession of the High & mighty Prince GEORGE Prince of Wales, to the British THRONE, whereby the sovereign Dominion of these dependent Provinces, and other Plantations in America, is come into his rightful and gracious Hands. Which presages a new Scene of Glory, to enliven our Hopes, and openeth those splendid Prospects before us, that may justly correct the passionate Grievs of the present Season: And we trust the Smiles of his Royal Grace & Clemency will soon dissipate all our Clouds, and intirely reverse the gloomy Reflections of this dark Day.

SIR, YOU'l pardon me that I have presum'd to inscribe your honourable NAME in the front of this unfinish'd Discourse: which, I was the less backward to comply with the Request of some of my Friends, in thus exposing to View, if it might be shrouded under your favourable Umbrage. Altho' it mayn't appear in a dress altogether so fit to wait upon your HONOUR: Yet having had such Experience and observ'd so much of your distinguish'd Candour & Goodness on many Occasions, I cou'd not but flatter myself that it wou'd have

have a kind Reception with you; especially when I reflected on the Occasion it was preach'd upon, which as it required me to put on a sable Habit, so allow'd me to speak with faulting Accents: And when I consider'd how highly grateful the Design & Tenour of my Discourse must undoubtedly be to ONE, whose inviolable Loyalty to our late glorious Sovereign, & Zeal for the Protestant Blood in his illustrious House, are so known & undisputed, that they leave no possible room to suspect your candid Construction of the feeblest Effort to do Honour to the sacred Memory of that admirable Prince, and to inculcate a wise & pious Improvement of the National Loss, that so our God the Judge, may gain some Glory thereby.

PERMIT me now to condole your HONOUR's particular share in the common Bereavement. —

SIR, I make no doubt you religiously entertain the Admonition, that Heaven sends you of your own Mortality, in this severe Stroke, which comes so near you.

I pray GOD confirm your HONOUR's Health, and prolong your Opportunities of serving your KING, and your native Country: who have hitherto seen You, thro' the Grace of GOD (and to the glory of that Grace be it spoken) so faithful & prudent in the Conduct of your honorable and weighty Trust; in those critical & difficult junctures you have passed thorow; so equally holding the Ballance, duly asserting the Rights & Prerogatives of your Royal Master, while yet you have been tender of the Subjects Liberty and Privilege; to your own great Reputation, & to the Security & Flourishing of the Public in its most valuable Concerns.

MAY your HONOUR be abundantly supported under the weight of the public Cares; which centring so much on your Shoulders at present, must needs sit heavy upon you: and may a remarkable Success, so long as you sit in the Chair, and always in all future Capacities you may sustain, visibly attend your Counsels & Endeavours for the common Good! May you still be accepted of the Multitude of your Brethren, in seeking their Welfare:

Welfare: and your Services for the Crown be as acceptable to his most excellent Majesty, our present King (whom GOD of his mercy preserve & bless) as they have been to his Royal Father, of blessed Memory!

MAY you also ever experience much of the spiritual and gracious Presence of your Covenant-GOD with you, in the more private Concerns of the Christian Life! May your virtuous & happy Consort long live, a mutual Delight & Blessing to your Honour: and may you Both be Heirs together of all the sure Mercies of an everlasting Covenant, which will assign you a Place and a Name better than of Sons & of Daughters!

AND now, SIR, I beg Leave to recommend my Self, with my Family who are so much your own Flesh, and my dear Church, where you receiv'd your Baptism, and which you are pleas'd to favour with your stated Presence in our public Worship & Communion, to an affectionate Remembrance in your devout Addresses to the Throne of Grace; where I doubt not you are daily carrying the Case, not only of your Person & Family, but also of your Friends, and of this whole People, who look upon you as their common Father. SIR, We are persuaded that you love Zion, and pray for her Peace; that you will seek the Good of Jerusalem all your days; and that the Honour of CHRIST, the supreme Majesty & Head of his Body the Church, by whom Kings reign, whose you are & whom you serve, lies ever near your Heart, as your governing End. You can therefore most sincerely & delightfully joyn in that Doxology, with which I conclude these Lines: -- To the onlywise God our Saviour, be Glory, Dominion, and Power, both now and ever. AMEN!

I am

Your Honour's

Very obedient

Humble Servant,

THOMAS FOXCROFT,

A Sermon
Upon the DEATH of
King GEORGE, &c.

PSAL. LXXV. 7.

*GOD is the Judge: He putteth down One, and
setteth up Another.*

AT the very first mention of this Text, I doubt not, your Thoughts have instantly recurr'd to the surprizing News and solemn Occasions of the last Week †; which there are none of you such Strangers in Israel, as to be ignorant of. That's the Language of the Day, *Know ye not that a Prince and a great Man is fallen!* The KING is dead! King GEORGE is dead! — Very melancholy Tidings indeed, that struck an universal Damp on the Spirits of his loyal Subjects here. And we must have been sighing out our Sorrow, with the most dejected Airs, and in all the Accents of a desperate Grief; were it not for the refreshing Mixture of Joy & Hope in the concurring Advices of a NEW KING, peaceably seated on the Throne: Which Reflection creates a sensible Tumult among the contending Passions of the Mind, and makes it difficult to know how to frame our Speech

† The Sermon was preach'd on the next Lord's-Day
after the Advice of the KING's Death.

or model our Countenances, whether for Joy or Sorrow most. Like the *Israelitish* Cloud, the present Dispensation hath a double Aspect; has it's bright side. No sooner is the Light of *Israel* extinguish'd; but another Sun ascends the Horizon to our grateful Surprize. — We have been liberally pouring out our tributary Tears of Sorrow at the funeral Obsequies of a deceased Sovereign, his late MAJESTY KING *GEORGE*, whose Memory is blessed: and in the same day the swelling Tide of our confluent Affections took a sudden Turn into another Channel, and our Tears of Joy irresistibly flow'd out with equal Plenty, at the loud Congratulations of our present Sovereign KING *GEORGE the Second*, upon his happy Succession to his late Royal FATHER'S Crown & Dignity.

OUR GOD is giving us to *Sing both of Mercy, and of Judgment: and unto thee, O Lord, I will Sing.* We may justly temper the sorrowful Sense of our common Bereavement, with the consolatory Tho't of that Royal Life, which now inherits the Crown, and with the happy Prospect before us of a lasting Succession in that Royal Line, which is so much the Joy of *Britain*, and the Hope of the whole *Protestant* Interest thro'out the World. — For we have not only another Protestant KING upon the Throne now: but as if this were a small thing, the Lord our God is also speaking of his Servant's House *for a great while to come.* And now let it please the Lord to bless the House of his Servant, that it may be establish'd for ever! On HIM and on his latest Royal Posterity, let the Crown flourish: but let his Enemies lick the dust, and melt away; the Cause of a Popish Pretender be for ever blasted, and Confusion attend the unreasonable Attempts of such as wou'd make them a Captain to return into *Egypt.* O the Folly of a restless disaffected Party in the Nation, that know not their own Happiness! Astonishing the Madness of Loyalty, falsity so called, which can't be satisfy'd without
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the glorious Chains of Romish Tyranny! The stupidity of the Men, to court their own Ruin! That have Plenty of Happiness round about them: but make themselves poor by Discontent, and miserable by Envy! O the folly of Men, that flatter themselves, against all possible Checks & Frowns of Heaven, with the vain aspiring Hope of seeing their pretended *Heir* one Day restor'd to his natural Rights, and swaying the *British* Sceptre: And they under Him sharing among themselves all public Honours!

I wou'd turn them to our Context, where we find very apposite Language to address them in: --- *I said to the Fools, Deal not foolishly: and to the Wicked, Lift not up the Horn. Lift not up your Horn on high: Speak not with a stiff Neck. For Promotion cometh neither from the East, nor from the West, nor from the South. But (as it follows in our Text) GOD is the Judge: He putteth down one, and setteth up another.*

THE words are part of an Hymn of Thanksgiving, which is generally tho't to have been pen'd by *David* (or by *Asaph*, in the Person of *David*, as his Poet-Laureat) at his Royal Highness's Accession to the Throne of *Israel*. Or, as some think, it may be an Abstract of some Speech made by King *David* to a Convention of the States, at his coming to the Crown: which *Asaph* might turn into Verse, and publish in a Poem to make it the more popular. Noble Language it is, to come from the Throne! Alas! That we hear so little of any such devotional Strains, either in Declarations & Speeches of crown'd Heads, or in Addresses to Thrones in our Day!

THE Royal Author, in very emphatical Terms, devoutly gives Thanks to God, and resolves to sing Praises for ever to the God of *Jacob*, who had anointed him to be King, and done so many great & good things for his People & Him. Then as a just Return of Gratitude, he lays himself under the bond of a

solemn Promise, to manage his great Trust with Integrity, and exert himself for the publick Weal. He seems to express his Hope of a prosperous Reign, by the Will of God, notwithstanding the present cloudy posture of Affairs, thro' the prevalence of *Parties* and *Factions* in the Kingdom; which necessarily weaken the Strength and slur the Beauty of any Government.

He hopes to *bear up the Pillars* of the Land; to support a just Authority: and makes that Declaration, truly worthy a religious Prince; --- *All the horns of the Wicked will I cut off, but the horns of the Righteous shall be exalted.*

He gives a public Rebuke to the insolent Opposers of his Government; whether the dissolute Wretches, that hated him for his known Zeal in Religion, and were for doing all in their power to obstruct the due Administration of Justice: Or that malignant Party in the Nation, that boldly struck at the King's Head, and deny'd his Right of Succession to the Crown; who had proclaim'd *Ishbosheth*, Saul's Son, to be King, and appear'd in open Arms against *David*. Many violently oppos'd his Settlement on the Throne; rais'd one audacious Rebellion after another in favour of the then -- Pretender; and there was a long struggle between the house of *Saul* and the house of *David*: --- *Abner*, General of the Army, and other Men in place, making themselves strong for the house of *Saul*. --- But *David* was not afraid of their Terror: His Enemies made very loud Boasts, and heap'd all possible Insults upon him: But as a religious King, he boldly appeals for Justice, to that God who is King of Kings, the grand disposer of all earthly Crowns & Kingdoms: and as a Royal Prophet he foretells the Destruction of his unrelenting Adversaries.

"In singing this Psalm (says a pious Expositor) we must give to God the glory of all the Revolutions of States & Kingdoms; believing that they are all according to his Counsel, and He will make them all to work together for the Good of his Church.

We sometimes see strange Revolutions in Kingdoms and States, and are surpriz'd at the sudden Disgrace [or Decease] of some, and Elevation of others : We are full of the Changes, when they happen. But here we are directed to look at the *Author* of them : and are taught where the Original of Power is, and from whence Promotion comes. Whence comes Preferment to Kingdoms ; to the Sovereignty of them ? Whence come Preferments in Kingdoms, to subordinate places of Power & Trust ? The former depends not on the Will of the *People*, nor the latter on the Will of the *Prince* : but both on the Will of *GOD*, who has all Hearts in his hand.--- Therefore to *GOD* alone, *David* would give the Praise of his Advancement : Therefore having receiv'd his Power from *GOD*, he would use it for him, and hopes in him for Divine Conduct & Support : and therefore they were *Fools*, that lifted up the horn against him *.

HAVING thus open'd the Design & Scope of the Psalm, we may now centre our Thots on the Text in particular, which I have chosen for the Subject of my present Discourse. And here we may observe,

1. A general Truth asserted ; *GOD is the Judge.*

2. AN Application of it to two particular Cases :
He putteth down one, and setteth up another.

I shall consider the several Paragraphs or Clauses, in the order wherein they lie here : And accordingly,

I. WE may employ our Thoughts for a while on that general Truth, *GOD is the Judge.*

THIS Title, in it's more restrain'd and proper notation, is the name of a judiciary under-officer in the State, whose Province it is to hear & determine Causes refer'd to him, to apply & execute the Laws, and to

* Vid. Henry in loc.

distribute Justice between Man & Man. But it is sometimes us'd in a more extensive sense, so as to take in the Characters of Lawgiver & King, and is apply'd to the Prince or Chief Ruler. So the extraordinary Governors, which God rais'd up & plac'd at the head of the *Jewish Nation*, between the Times of *Joshua* and *Saul*, were stiled *Judges*.

THE LORD our God is Judge, in the highest and most comprehensive View of the Word. The very Name of GOD carries in it *Sovereignty*, the height of Dominion and judicial Power. He that is God, must necessarily be conceiv'd of, as the Supreme Being, the highest Authority, who gives Law to all, and judgeth all.

THE incomparable *Excellencies* of his most perfect Nature *qualify* Him to be the Judge. *Among the Gods, there is none like unto Him* : None of like Capacity ; none of like Merit, with Him . --- Now this is the Order of Nature & Reason, that the Greater and more Excellent should rule & judge the Lesser.

AND then the various *Superiour Relations*, which GOD sustains toward the World, *intitle* Him to be the Judge. Thus, He is the great Creator & high Possessor of Heaven & Earth : the first Cause, and the last End of the Creature : the continual Preserver, and bountiful Benefactor of the Universe. --- He has therefore an indisputable Right to prescribe Rules & Laws to the World ; to inspect the Behaviour of his Creatures, and call them to an Account, concerning their Regards to his Authority, and Improvement of his Favours, which are only so many Talents, of which they are but Stewards, and so accountable.

Hence, THE Scriptures, which were given by Inspiration of GOD, do every where assert his Character, as Judge. The Psalmist draws up that Conclusion, *Verily he is a God that judgeth in the Earth*†.

† Psal. 58. 11.

Jephtha appeals to Him in those terms, *God the Judge* ||. So the Prophet triumphs in him, *The Lord is our Judge* †. And the Apostle calls him, *God the Judge of all* *. God is literally & properly a Judge: yea eminently & emphatically *the Judge*.

HE is vested with all the *Powers*, and performs all the *Offices* of a Judge. He gives Laws to the whole Creation: All the Laws of Nature, Reason, and Revelation are equally the Result of his Sovereign Will and Pleasure. All Things come to pass by the determinate Counsel & Foreknowledge of God. He worketh all things according to the Pleasure of his own Will. He passeth Sentence, and gives it Accomplishment: decrees the Event, and gives it Existence. Execution is the Life of the Law; and this is the peculiar care of his superintending Providence. The Sufferings of the present time are the Inflictions of his *corrective* Hand. The Miseries of Hell are the Effects of his *destroying* Vengeance. And the Blessings both of Heaven and Earth are the Displays of his *remunerative* Grace and Bounty. Thus then God is the Judge, to all Intents and Purposes.

AND now, If you inquire into his CHARACTER and Properties; I will give you the same, in the following Hints; which might very profitably be enlarg'd upon, but designing only a single Discourse, upon the present Occasion, I must study Brevity.

To proceed then,

God is a most *Rightful* Judge. His several Claims, which are all founded in the strictest Equity, have been already recited.

HE is a *Royal* Judge. Not a judicial Minister, as the greatest Lord-chief-Justice upon Earth is, and no more; but an inthron'd Judge; Imperial Majesty sitting in Judgment.

|| *Judg.* 11. 27. † *Isa.* 43. 22. * *Heb.* 12. 23.

He is an *Independent, Self-sufficient, Almighty Judge*: Derives not his Power from any, nor depends on any for the Continuance or Exercise of it: Needeth none to stand as Witnesses, or sit as Assessors with Him, in the Judgment, or assist in Execution. He is *omnipresent*, and omniscient; that none can hide themselves in Darkness, nor fly out of his Reach. Infinitely *wise*, that none can deceive him by false appearances, or outwit Him by subtil Reasonings; Unsearchable in his Judgments, and his Tho'ts very deep: confounding all the Policy of Hell & Earth. --- And equal is his *Power*; his Will irresistible, his Hand uncontroulable. Who hath been his Counsellor? or who can disannul his Judgment? Who art thou, O man, that repliest against God!

Moreover, He is a most *Patient and Compassionate Judge*: Seated on a Throne of Grace; Long-suffering and abundant in Goodness: Slow to Anger, and ready to forgive: not willing that any should perish: not dealing with us after our Iniquities, but in the midst of Judgment remembring Mercy: leaving Room for Repentance, and beseeching Sinners to be reconciled to Him: Making all possible allowances to his People, for human Infirmities: He will not break the bruised Reed, nor quench the smoaking Flax. Commiserating all our Wants and Miseries: He is Eyes to the Blind, Ears to the Deaf, Feet to the Lamé, a Shepherd to the Poor, a Father to the Orphan, and the Judge of Widows.

Again, He is a most *Equal & Impartial Judge*: always unerring & exact in his Precepts, his Sentences & Executions: steady to the Rules of Law and Justice, Wisdom & Goodness, by which he proportions Rewards & Punishments: Firm to his own Establishments, true to his Word, and doing nothing by absolute Prerogative, or mere arbitrary Will, so as to violate the wise & just Constitutions of his Kingdom. Far be it from God, that He shou'd do Iniquity: and from the Almighty, that He shou'd
pervert

pervert Judgment ! With Him there is no unrighteousness ; no respect of Persons, nor taking of Gifts. He is a most holy & upright Judge : will by no means justify the Wicked, nor condemn the Righteous.

HE is an *Universal & Everlasting* Judge. God is the Judge of all, the Judge of Quick & Dead, of Men & Angels. He rides in Circuit thro' the Heavens, and his Eyes run to and fro in all the Earth : beholding the Evil & the Good ; dispensing Punishments and Rewards. His Powers and Operations are most *constant*, unwearied and never ceasing : He continually attends on this very thing, Inspecting, governing and judging in the Earth. And in the last day, that great day of Assises, the whole World shall be conven'd before his Judgment-Seat, and all having given an Account of themselves to God, shall receive their various Dooms, according to their different Conduct in the present State. God will sentence the Wicked to the Flames of Hell, but his Righteous ones to the Joys of Heaven. And this will be an *Eternal* Judgment : instantly executed, without any Reprieve ; without any Appeal, & without all possibility of being revers'd. The Sentences then pronounc'd, shall be to all Eternity in Execution. God will sit King for ever : and of his Dominion & Judgment there shall be no End ; no Period to Everlasting.

Now let these Sayings sink down into our Hearts, and have a powerful Influence on our Tempers and Deportments.

WHAT has been said may serve to *raise* our Apprehensions of the excellent *Majesty* and *Greatness* of the Blessed God ; and of the Lord Jesus, to whom all Judgment is committed, that Men should honour the Son, even as they honour the Father. O let his Excellency make us afraid. The greatest of Mortals may well tremble at his Presence. The Tho't of his all-seeing Eye, and righteous Tribunal, may well strike an universal Terror on the World. Let all the Earth fear before Him. Let the Princes & Judges of the Earth,

fear his Name : for He is King of Kings, Lord of Lords, and Judge of Judges. They stand on a common Level with others, before God, and are equally obnoxious to his terrible Displeasure. He will break the Teeth of the Ungodly, and dash them in pieces with a Rod of Iron. *Be wise now therefore, O ye Kings : be instructed, ye Judges of the Earth. Serve the Lord with Fear, and rejoyce with Trembling. Kiss the Feet of the SON of GOD, lest he be angry, and your way perish.* Will ye provoke the Lord of Hosts to Jealousy ? Are ye stronger than He ? Or thinkest thou this, O Man, which judgest others who do such things and doest the same, That thou shalt escape the Judgment of God ! Verily none ever harden'd themselves against God, and prosper'd. — Let us all carry it suitably to our glorious LORD ; prepare to give our Account, and engage our Judge to be our Friend.

Furthermore, HERE is an excelling *Pattern* for all Rulers & Judges to form & govern their Conduct by. Let the many admirable Excellencies of this Heavenly and Chief Judge be attended to, and drawn into Imitation by our Earthly Governors : So shall we have our Judges as at the first, and venerate them as little Images of GOD upon Earth.

Again, Here is matter of abundant *Consolation* to the People of God.

THIS glorious Judge is their Friend, their avow'd Friend, and He will save them. How safe & happy must they be, who have secur'd an Interest in the Favour of God the Judge of all ! He will chuse all their Changes for them. He will plead their Cause against the Enemies of their Souls. No Evil happeneth to the Just : but all things work together for Good. Realise it, O Believer, that GOD is the Judge, and that all his dealings with you are in Righteousness and in Wisdom. Let not your Heart then be troubled : but rejoyce in the Lord, and again I say, Rejoyce.

NEITHER

NEITHER let your Heart be *afraid*. Don't distrust the Power or Faithfulness of divine Providence. Cast all your private Cares on the Lord, and He will sustain you. Commit also to Him the Church of God in the World, and refer all it's Concerns to his sovereign Dispose. He will plead the Cause of his People Israel at all times, as the matter may require; and will over-rule in all Cases for the securing his own Interest and Glory. The Gates of Hell shall not prevail. The Curse causeless shall not come. The Enemies of his Kingdom may conspire with their united Force & Rage against it; but they shall imagin a vain thing. The Friends of Zion may die and fail, and scarce any of her Sons be left to take her by the hand: Yet God, who judgeth his People, lives and reigns world without end. And he can raise up successive Instruments, to serve his Designs: or else bring Salvation with his own immediate Arm. -- The Lord our God is the sovereign Arbiter of the World, and absolute Disposer of all Events. He balanceth the Clouds of Heaven; He weigheth the Mountains in Scales, and hangeth the Earth upon Nothing. He sitteth upon the Circle of the Universe: and his Arm ruleth over all the Kingdoms of Men. We often talk of Earthly Potentates holding the Balance among the Nations: But this must be understood in a limited Sense, and with just Reserves to DIVINE SOVEREIGNTY. For God is *the Judge*, the supreme Moderator, who most truly holds the Balance of Power in his mighty hand, and turns the Scale on which side he will, governing all natural Causes and moral Agents, and overruling all public Actions, Resolutions & Events, as He pleaseth. The Hearts of *Kings*, and Affairs of States and Empires are under his Eye & Influence: intirely suspended on his uncontrolable Determinations. Trust in HIM therefore, O ye People! The Lord reigneth: let not Zion be afraid.

Finally, LET us improve the Point before us to holy *Thankfulness*; admiring and magnifying our God the Judge, for all his great Goodness to *Israel*: That

He hath pleaded the Cause of his People, and upheld his Church in the World, amidst innumerable Evils, Wars, Persecutions & Oppressions. The LORD is great in *Zion* : and He ruleth in the midst of his Enemies. Surely there is no Inchantment against *Jacob*. But *Israel* may set up their *Ebenezer*, and say, *Hitherto the Lord hath helped us !*

WHAT an admirable Train of glorious Deliverances did GOD the Judge give his People in old Time to experience ! The whole Story of the *Jews* is brighten'd with very numerous and most surprising Memorials. --- And the Conduct of Providence towards the *Christian Church*, both in the primitive and later Ages, has been almost equally full of Wonders.

THE *English Nation* in particular has been the Stage of many the most remarkable Dispensations. Not to go up higher than these last Centuries : --- By what marvellous Methods of Providence was the blessed REFORMATION from Popery accomplish'd ! And how has this glorious Interest been signally guarded, by an amazing Series of special Interpositions to this day ! It hath pass'd thro' many a hazardous Crisis, and been reduc'd to an expiring Posture time after time : But has receiv'd new Life, and been made to flourish again, by some happy Turn of Affairs, so sudden & unaccountable, that the *Finger of GOD* hath visibly appear'd ; It's Enemies themselves being Judges : And all the World have been forc'd to say, *Verily there is a Reward for the Righteous ; Verily there is a GOD that judgeth in the Earth.*

AND here, How can I help taking a particular Notice of the wonderful Appearances of Heaven for our NON-CONFORMING Brethren at home ; a despis'd, but truly valuable, most loyal & religious Part of the Nation : who have been further prosecuting the holy Aim of the First Reformers, and carrying on the Work they so happily began ! How strangely has this feeble Interest been protected, when in the utmost Danger :

Danger : - and when in a sinking dying Condition, how oft recover'd, by the merciful Operations of a special Providence!

OR how can I refrain mentioning the Salvation that has been nigh to NEW-ENGLAND ! The Stones wou'd cry out, if I should pass over this in silence ! But *who can utter the mighty Acts of the Lord toward the Inhabitants of these Villages !* The great Actions & Specialties of Providence in favour of his People here, have been many & astonishing : And afford Materials for as bright, as entertaining & affecting a Story as any Place in the whole World, in the same Compass of Time, can furnish out. For whether we reflect on the Beginning & Rise, or Continuance & Progress of these Plantations, that were begun upon a religious Foundation, we are on all sides presented with very wonderful Displays of the saving Power, directing Wisdom, beneficent Goodness, and unfailing Truth of our Covenant-GOD. A signal Hand of Providence has interpos'd from time to time in particular for the preservation of our invaluable CHARTER-Consti-tution : so much our Glory & Strength, and a Protection upon our dearest Interests, our Schools and Churches ; but the Envy of Many in the World, who cease not crying, *Rase it, Rase it from the very foundations.* Yet it hath not fallen a Prey to their thirsty Malice-volence. Verily our GOD hath helped us : and blessed be his Name. Next under his powerful and more immediate Care, the Continuance of our precious Privileges and Freedoms is owing to those *National Mercies*, which have extended their benign Influence to these distant Regions, the *Revolution*, and the *Protestant Succession*. However Men may glory in the Blessing of the *Restoration*, That wou'd have entail'd a Curse (rather) on Posterity, had it not been for the happy Changes, that by a kind Disposition of Providence, have since pass'd over the Kingdom. For, as a celebrated *Bishop* * of the

* Dr. B. Hoadly.

present Day observes, " If you view the *Restoration*,
 " without the *Revolution* and the *Protestant Suc-*
 " *cession*, It leads you directly to a *Popish Prince*,
 " holding an arbitrary Hand over all your Liberties;
 " tearing up the Fences of all your Laws; fixing all
 " *Right* in his own Will and Power; and persecuting
 " all his Subjects into the Exercise of *his own*, super-
 " stitious, idolatrous, and cruel Religion. And this
 " is the whole of the *Blessing*, in which you wou'd
 " see it end at last. A *Blessing*, which may be a fit
 " Reward for the *slavish Bigottry* of *Papists*! But
 " for *Protestants* --- fit only for *Those* of them,
 " who deserve it. And *They* deserve it, who chuse
 " it; whom no Experience, no Consideration, no
 " Miracles of Providence can engage to prefer their
 " own Happiness before their own Destruction.

It is owing (under GOD) to the *Revolution*, and
 the *Hanover-Succession*, that the *British* Kingdoms
 and Dominions have seen a Period of arbitrary Rule
 and Popish Madness. *That* Revolution and *that* Suc-
 cession have been the means of preserving the Reform'd
 Interest in *Britain*, and securing the civil & religious
 Liberties of these dependent Colonies. O! How can
 we reflect on it without the highest Pleasure and
 Gratitude! Surely if we have any just Notion of what
 Happiness means; if any Feeling of the Happiness,
 which in such plenty surrounds us on all sides; we must
 be fill'd with the most passionate Joy & Praise, when
 we reflect on those Works of Wonder, in the accom-
 plishment whereof such an almost miraculous Hand of
 GOD appeared.

If we should cast our Eyes back to the glorious
Revolution under King WILLIAM's happy Conduct,
 who has been well stiled the *Moses* of his Day, for
 redeeming the Nation from Slavery, and the *David* of
 his Time, for fighting the Lord's Battles, and bearing
 up the Pillars of a dissolving State: If we should take
 a View of that stupendous Attempt, and consider how
 it

It was begun and carried on, and what an *unparallel'd* *Coincidence* of desirable Circumstances there was, without which there had been no hope of Success; this would lead us into a grateful Variety and astonishing Scene of remarkable Events: Such as loudly proclaim to the World an interposing Hand of Providence, guiding and influencing that great affair, from first to last.

ONE of the most illustrious Consequences of the Revolution, and what was necessary to complete and establish the Public Happiness, was the fixing the *Succession* to the Crown in the *Protestant Line*. This happy Settlement was King WILLIAM's sublime Projection; the grand care of his Life, and one of the noblest Acts of his auspicious Reign. This was the most effectual Security of the Protestant Religion, the Legal Toleration, and Liberty of Conscience. Without this, the Nation had probably tasted the sweet Fruits of the Revolution but for a very short Season. Without this, insolent Popery and arbitrary Government might long since have return'd, and laid us all in Chains again. But Thanks be to GOD, who put such an earnest Care into the Heart of King WILLIAM for us, and who bow'd the Hearts of the Nobles and Parliaments of that day to come into his happy Tho't of the *Hanover-Succession*; to put the public Sanction upon it, and to confirm the Royal Decree by repeated Resolutions, and concurring Votes of Lords and Commons from time to time. It's remarkable how all Factions and Denominations have at least pretended to unite in this wise Expedient for the Nation's Safety. Several Parliaments of a different Complexion, and under the Influence of contrary Views and Principles, have centred in this Design, and openly declar'd for it. And all the Protestants in the Nation swore to the Protestant Succession, even before it took Place. Herein was *the Finger of GOD!*

And then, WHEN it actually begun, in his late Majesty King GEORGE, there were bright appearances of

of a Divine Hand, in his coming to the Throne with so many Circumstances of Peace and Glory. Vast had been the Hazards attending the Protestant Settlement of the Crown: Many a Cloud had hung over it: and for several years before it in fact took place, it was under a very threatening Cloud indeed, and seem'd to be almost hopeless and lost for ever. But all of a sudden there was an unexpected Turn of Affairs, and way made for the Protestant House of *Hanover* to take Possession of the Throne, in the Person of glorious King GEORGE. Whose Accession was at a Juncture and in a Manner, which had such signal Characters of a kind Providence interposing (to rescue a sinking Nation out of the hands of mercenary and faithless *Statesmen*, who had miserably betray'd their *Queen* and *Country*) that it's hardly possible for any that observ'd those Signatures of a Divine Hand, ever to forget them. When it's consider'd how ripe things seem'd at that day in favour of the Pretender; how many foreign Friends he had engag'd, and what numbers of powerful Adherents he had in the Kingdom; what a weak and disjointed state Things were in at home; how remote King GEORGE was from his *British* Dominions, &c. When we reflect on these Circumstances, it must be confess'd the Protestant Succession pass thro' a very dangerous Crisis, and his late Majesty's peaceable Settlement on the Throne, gave a most surprizing Deliverance to the Nation.

“ It was in an Extremity (says Bp. *Burnet*, who had as true an understanding in the Times, perhaps as any Man in his day) “ when the Best Men in the “ Nation were preparing themselves for dismal Events; “ having a Scene of Ruin and Confusion before them : “ But it pleas'd God to break the Cloud, and dissipate “ our Fears all at once. It was with a sudden Stroke “ that all the World was surpris'd: the plotting Enemies of the *Hanover*-Settlement thrown into great Confusion, their Counsels all perplex'd, and they them-

themselves † strangely oblig'd to proclaim the Legal Successor : and thus all bad designs were prevented, by the immediate Succession of a Protestant KING, unanimously proclaim'd, and soon possess'd of the Throne, without any Molestation at home or from abroad. Here was the over-ruling Hand of God *the Judge*, in confounding the designs of a disaffected Party, and blasting the Hopes of a Popish Pretender, when just at the point of Accomplishment. They were lifting up the Horn on high, and boasting with a stiff Neck : while the Friends of the *Legal Settlement* were almost bro't to Despair, and ready to give it up for lost. At such a Conjunction it was, that God the Judge, appeared for his People's Relief ; pleaded their Cause, and scatter'd the thick impending Cloud of Sorrows near in View, by introducing the illustrious House of HANOVER to the *British Throne*. Then our Righteousness went forth as *Brightness*, and our Salvation as a *Lamp that burneth*. God our Judge gave us a King, who was as the *Light of the Morning*, when the Sun riseth, even a Morning without Clouds. And all true Protestants, were ready to salute KING GEORGE in the Language of *Ama-sai, Thine are we, and on thy side ! Peace, Peace be to thee ; and Peace be to thy Helpers : for thy God helpeth thee.*

† It deserves a Memorandum, That as the Restoration of King CHARLES, which made way for the present happy Succession, was the work of a *Presbyterian Parliament* : so the bringing in of King GEORGE was at last actually done by a *Tory Ministry*, tho' solely against their Wills.

And it is tho't worthy of Remark, " That at the time
 " when a *Race of Princes* was call'd home to the
 " Throne, who soon after went directly into those
 " *Popish & Arbitrary Measures*, which wou'd have
 " been the Nation's Ruin ; a wise & good Providence
 " kindly took Care for his People, that at that very
 " time, this great *Protestant Prince*, our late glorious
 " Sovereign, shou'd be born into the World, viz. on
 " May 28 1660.

THE Blessing of the *Hanover-Succession* came recommended, with a peculiar force & charm, by the uncommon ruling Virtues & Accomplishments of the *First Possessor*, which challeng'd the Love & Reverence of all his People : And also by the Prospect of a lasting *Line* of Princes descending from Him, which boded along Succession of public Blessings in future times. Herein was the favour of GOD to his People : Those two Circumstances contributed exceedingly to facilitate the Legal Settlement's taking Place, and to dispirit all it's Enemies.

AND herein was the Favour of GOD to this *Protestant* Royal Family. It is a Circumstance that deserves a grateful Observation, That the House of *Hanover* descends from that excellent KING & QUEEN of *Bohemia*, which were such renowned Patrons of the *Protestant* Religion, and so great Sufferers for it. This hath been noted often, and can never enough be celebrated ; " That as a Kingdom was lost for Fidelity to the Protestant Religion ; so the GRAND-SON of them who lost it ; was for the sake of that very Religion, rewarded with more considerable Dominions. --- GOD remembered *David* and all his Afflictions, and shewed Mercy unto his Seed. This is the LORD's doing, and it is marvellous in our Eyes. GOD is the Judge : Rejoyce in Him, ye People ! Ascribe ye Greatness to our GOD ; ascribe Righteousness to Him : and praise Him for his mighty Acts of Justice & of Mercy.

KINGS are subject to GOD ; appointed by Him and dependent on Him. They come to Honour, at the Time, and in the Way, that He hath appointed : and rise to the Height that He hath decreed.

THIS is the Doctrine taught in our Text and Context. *Promotion comes neither from the East, nor from the West, nor from the South, nor yet from the North. But God is the Judge ; He putteth down One, and setteth up Another.* GOD is represented

sented as gathering the Winds in his Fist, and establishing all the Ends of the Earth. The fair Gale of Promotion is not under the power of second Causes; but blows by direction of the First Cause, the supreme Moderator of all Events. The LORD maketh poor, and maketh rich: *He bringeth low, and lifteth up* †. *He removeth Kings, and setteth up Kings* ||; whom, and when, and how it seemeth good in his sight.

BUT I would consider these two Articles distinctly, according to the order wherein they lie in the Text. Wherefore in the next place,

II. WE may bestow a few Thoughts on that Proposition, *He putteth down One*.

HERE we might premise this Remark, That there are frequent *Depositions* and *Overturnings* seen in the World. This is applicable both to *Societies* & *Persons*.

WE often see *Societies* put down: Families, Towns, Provinces, Kingdoms & Empires brought low, by unhappy Vicissitudes. It is with political Bodies, as with Bodies natural: They are often out of order, and are sometimes reduc'd to a very unhealthy Condition: labour of dangerous Distempers, and have Shame pour'd on all their Glory.

WE often see particular *Persons* put down. Sometimes Men are reduc'd from a State of *general Prosperity*; depriv'd of their Riches, Pleasures, Grandeurs; and sunk into a State of Affliction, Poverty, and Mean-ness. Riches take to themselves wings, & the Fashion of this World passeth away. --- Sometimes we see Men cast down from their *Dignity* in particular, and fall under public Disgrace: by the Displeasure of the Prince; by the Resentments of the Populace; or by a sense of their own Villanies forcing them to seek Obscurity. Thus we see some who once made a figure among our *English* CHIEFS, now turn'd Renegades

† 1 Sam. 2. 7. || Dan. 2. 21.

and Fugitives with an abject *Chevalier*. --- We see frequent Changes in the publick Ministry of States and Kingdoms : And sometimes even Crown'd Heads have been forc'd to stoop to their Rebel Subjects, or have fallen before some powerful Invader. --- So frail & uncertain is all human Glory !

In fine, WE oftneft of all fee Men in Place and Power, put down by the undistinguishing stroke of DEATH. The King of Terrors is the mightiest Monarch in the World : bearing down before him all the Powers of the Earth. Both High & Low fall Victims to his conquering Sword. We see that our titular *Gods*, how highly soever exalted above their Brethren, are yet equally tributary to Death, and not exempted from paying the common Debt of Nature. They are called *Gods* ; but *die like Men*. " They are *Gods* to us : but are *Men* to *God* ". They have the same corruptible Nature, as other Men : and are under the same inflexible Sentence of Mortality. What's become of the *Cesars* and the *Alexanders*, that once made such a Figure, and such a Noise in the World ? They are long since put down by the powerful Hand of inexorable Death ; put down in the Dust ; put down below all the Living. The most potent Monarch has nothing to secure him from the fatal Stroke, any more than the feeblest Peasant : And that brings them on a Level. He is liable to the same Diseases & Disasters. And neither his Earthly Riches, nor Civil Honours ; nor yet his Moral Excellencies, are any Protection to him. *Moses*, the Servant of the Lord, King in *Jeshurun*, as well as proud *Pharaoh*, his Enemy, King of *Egypt*, died at last. *David*, King of *Israel*, a Man after God's own Heart, as well as ungodly *Saul*, whom the Lord rejected, was dethron'd by the irresistible Conqueror.--- So, to give an Instance fresh in your Memories ; That glorious Deliverer of the Nation, WILLIAM the Third, was put down by Death, as well as miserable *James* the Second. And now King GEORGE, that most renowned Hero of the Age,

is

is dead, as well as an unhappy *Russian* Empress. Their Breath was alike in their Nostrils: It went forth, and they are fallen a common Prey to devouring Worms.

Now what are the *Lessons* we are taught by these awaking Dispensations?

WE are hereby taught the Instability of the World; the Precariousness of every Condition; the Vanity of the most prosperous & exalted Life; the Folly of putting our Confidence in the most sufficient and powerful Friends on Earth. *Cease ye then from Man: for wherein is he to be accounted of!...* Trust not in Princes: in whom we might trust, if in any among all Mankind; because they have the greatest Powers and most extensive Advantages. Yet it is said, *Psal. 146. 3, 4. Put not your Trust in PRINCES:-- Their Breath goeth forth, and they return to the Earth, like the Rest of their fellow-creatures. The Tho't of their Mortality should subdue those towering Expectations we are apt to raise from the superior Abilities of good & great Princes.--- That Tho't shou'd also correct all sinking Fears from an apprehension of the formidable Power of Enemies, or the Rage of oppressing Tyrants.--- And it should repel every Tendency to invidious Regret at Men's Prosperity in the World. Let not your heart be envious, neither let it be afraid, when one is made rich, when the glory of his house is increased: for when he dieth, his Glory shall not descend after him †.*

IN a word, LET us receive Conviction of our own Mortality, and be put upon diligent Preparation for a dying hour, which is hastning upon us all. If Death conquers KINGS, besure meaner Men may expect to find no Discharge in this War. The Decease of our late Monarch is a loud warning to his whole Kingdom and Dominions; as much as the Death of a Father to all his House. The Death even of any common Per-

† *Psal. 49. 16, 17.*

son, how obscure & minute soever, carries in it matter of impressive Observation, & calls us to serious Reflections: Much more the Fall of great Men, Rulers and Princes; in which, as the Stroke is heavier, so the Voice louder, and both more extensive.

THE Death of a *King* calls aloud to the *Kings* of the Earth, especially to the next in Succession to him, to consider their End, & reign as dying Creatures.

THE Death of a KING is in particular a solemn Peal rung in the Ears of all subordinate Governours and Magistrates in his Kingdoms & Dominions. The general Vacation of Commissions by his Demise, shou'd put them upon preparing to be finally turn'd out of place † by their own Death, which will soon follow. For, tho' (as by a special Act in that Case it is provided, in our Nation, that Persons in Office shall continue in their Stations for half a year after the King's Death, unless sooner remov'd by the succeeding Prince: So) perhaps you may be allow'd a short Reprieve from Death; yet sooner or later you must die, and go the way of all the Earth. --- May our honourable Rulers, whom we see in Mourning for the publick Bereavement, be enabl'd to lay it truly to heart, and so be animated to greater Zeal & Diligence in serving their Generation, and preparing to give up their Accounts to God the Judge.

MAY we all be made more mindful of our approaching End. The Language of Providence to us is that, *Be ye ready; for ye know not the day nor the hour. Watch, lest your Lord coming suddenly, shou'd find you sleeping.* --- His late Majesty's Death || was by a sudden

† The Day of Death is by the *Latins* call'd, *Dies depositionis*.

‡ The public Prints tell us, That the KING died of an Apoplectic Fit, in his Travels abroad; being on his Journey to *Hanover*, and having just reach'd *Osenburg*; at the Palace of his Brother, the Duke of *York*, *June 11.* and

and surprizing Stroke. And we are almost daily alarm'd by repeated Instances of sudden Death among our selves. O let us hereby be rous'd out of that Security we are so incident to, and be excited to hasten our Preparations for Eternity; as not knowing how soon we may be call'd off the present Stage.

BUT I come now,
To observe, That God is the *Author* of all these Changes & Revolutions. God is the Judge: *HE putteth down.*

IN whatever Sense any are put down, it is by the sovereign Hand of God. If Men be turn'd out of their worldly Possessions, it is God that impoverishes them; whether it be done by those Casualties that are more immediately at the dispose of Divine Providence, or by the Interposition of humane Instruments. --- So if any be turn'd out of their Posts of Honour, it is God that displaces them. Even those Disgraces, which come upon the Innocent, thro' the Envy & Malice of undermining Rivals, are by the Permission of God. Has it not been known in some Reigns, that the most faithful Ministers of State, and most victorious Generals have been discarded, & very unaccountable alterations made; without any other Reason assign'd but what is as bad as none, *viz. mere Will and Pleasure!* And how often have Men been run down & ruin'd by mere dint of *Slander!* Yet in all this we must look above Instruments; as devout *David*, who said, *The Lord hath bid Shimei: to curse me.* --- But the Divine Agency is more especially seen in those Disgraces, that fall upon the Guilty, and are deserv'd; which very often happens. Particularly, there are many times strange *Retributions* in the Turns of Providence: as when wicked *Haman* was himself hang'd on the very Gallows he had newly erected for loyal & pious *Mordecai*. God preserveth the Faithful, and *plentifully rewardeth the proud Doer*. When we see those Men degraded, that were instrumental in the supplanting and oversetting of others, and triumph'd in it: When we see Men stript of their Estates & Honours, and banished

banished their native Country, who had plotted to take away the Subsistence of others, and rob them of the very Rights of Nature, and Privileges of English-men : So when we see *Them* attainted of Treason, or punish'd for Rebellion, who have signalis'd their Fury against Those that are *quiet in the Land*, under Colour of their being Men of dangerous Principles and seditious Practices : --- What can we say in all such Cases ? Who knoweth not in all these, that *the hand of the Lord* hath wrought this ? God is many times known by the Judgments, which He executeth. Have we not in our day seen the fulfilment of those Scriptures ? --- *He taketh the wise in their own Craftiness : and saveth the Poor from the Sword, from the Mouth, and from the Hand of the Mighty. Lo ! The Deceived and the Deceiver are His. He leadeth Counsellors away spoiled : He poureth Contempt on Princes : He overthroweth the Chief of the People, and causeth them to wander in Exile.*

HAVE we not seen a Divine Hand remarkably putting down the *Enemies* of King GEORGE ! Setting aside an abjur'd Pretender ; taking off certain Potentates, his powerful Friends, at the critical Junctures ; and frustrating his infatuated Votaries, by a Series of wonderful Providences ! The Trumpet of Sedition has been almost ever sounding ; and dangerous Plots so frequently repeated, that they may be call'd one continu'd Conspiracy. But the Lord pour'd Contempt on their Counsels, and disgraced all their Measures. We have seen an invading *Sennacherib*, with a Hook in his Nose, and a Bridle in his Lips, turn'd back by the way which he came. God shewed Mercy to his *Anointed*, and subdued the People under Him. *He bound the Floods from over-flowing : and the Thing that was hid, brought he forth to Light. He hath destroyed the wisdom of the Wise, and scattered the Proud in the Imagination of their Hearts.* They are brought down, and fallen : but we are risen and stand upright. --- *Unto Thee, O LORD do we give Thanks : for that thy Name is near ; thy wondrous Works*

Works declare. If it had not been the LORD, who was on our side, may Israel now say : If it had not been the LORD who was on our side ; the Waters had overwhelmed us, the proud Waters had gone over our Soul. But our Soul is escaped as a Bird out of the Snare of the Fowlers. Blessed be the LORD, who hath not given us a Prey to their Teeth. We have seen very bright Displays of a divine Hand, putting down Those that have exalted themselves, to imagin a mischievous Device ; almost as sensible as when they fought from Heaven, the Stars in their Courses, against *Sisera*.

BUT I pass now to hint,

WHEN any are removed by *Death*, and laid in the Dust, it is GOD that puts them down.

GOD is the sovereign Disposer of the Lives of Men. Even the Princes of the World subsist by his Power and Mercy. So it was said to King *Nebuchadnezzar*, *The God in whose hand thy Breath is, and whose are all thy ways*---. He takes away their Breath when He pleases, and so takes their Crown from them.

HENCE then we may learn,

First, WHOM to fear ; not *Man* but GOD. If GOD be for us, we may boldly say, The LORD is my Helper ; I will not fear what Man can do unto me, or the Son of Man, who is a worm. But fear GOD, who has thy Life in his Hand ; and because there is Wrath, beware lest He take thee away with his Stroke : then a great Ransom cannot deliver thee.

Again, WE learn Whom to put our *Trust* in ; not *Man* but GOD. The Psalmist wisely concludes, *It is better to trust in the Lord, than to put Confidence in Princes*. O *Israel*, trust thou in the *Lord* : He is your Help, and your Shield. Some boast themselves in the Multitude of their Riches ; some in Chariots, and some in Horses : But we will remember the Name of the Lord our God. We will trust in Him to save his People, and to preserve his Anointed : to establish the Throne of *Great-Britain* in the present Royal
E Family,

Family, against all the Claims & Attempts of a Pretended *Heir*; to turn the Counsel of *Ahitophel* into Foolishness, and preserve the Lamp that God hath prepared, for a Light to his People *Israel*.

IN a word, WHAT has been said, directs us to eye the *Hand* of GOD in the Revolutions we experience or observe. In all Changes whether personal, domestic, or public, we must realise a Divine Agency. Under all Crosses, Bereavements, Necessities, Reproches, &c. we must look at the hand of GOD stretched out, and inquire wherefore GOD is contending with us. We must humble our selves in the sight of GOD, under the Calamities that befall our Country or Nation.

Particularly, AT this day, we are call'd to consider GOD as the Judge, who putteth down KINGS; and shou'd lay to heart the awful Stroke of his hand in removing our late glorious MONARCH from our Head.

KING *GEORGE* seem'd to be form'd for the Happiness of Mankind: rais'd up by a kind Providence, to be the common Protector of *Europe*, the Guardian of the *Reformation*, and the Defence of *Britain*. Therefore his Royal Person was under a constant peculiar Tutelage of Heaven, and appear'd the visible Favorite of Providence. He was in Labours and Fatigues more abundant; in Journeying oft, in Perils many, in Perils by Sea & Land, in Perils among false Brethren, in Perils by secret Traitors, and open Enemies.--- But GOD covered his Head; preserv'd his precious Life, and made his Glory great in his Salvation. He deliver'd Him not up to the Will of his Enemies, to them who breath'd out Cruelty and Slaughter.--- But now alas! He hath given Him over to *Death*, and to the power of the Grave.

How hath the LORD covered *Zion* with a Cloud, and cast down to the Earth the Beauty of *Israel*, the Breath of our Nostrils. The World has lost one of it's brightest

brightest Glories, and the Church of God no little part of it's Strength & Riches. Behold, the LORD, the LORD of Hosts taketh away from *Jerusalem* the *Stay* and the *Staff*, the *mighty Man*, and the *Man of War*, the *Judge*, and the *Prudent*, and the *Ancient* ---- O let us mourn the public Loss: and humble our selves under the mighty Hand of God. Surely it is a Dispensation that challenges an eminent *Asterism* to be put upon it; peculiar Notice to be taken of it; and calls for all proper Expressions of a deep Regret & Sorrow.

YET while we are mourning the common Bereavement, we may not pass over those alleviating Considerations, that present themselves to refresh our Sorrows.

LET us then with Thankfulness to God, review the bright Train of *Blessings*, that fill'd & adorn'd King GEORGE's Happy Reign: admire the many shining Beauties in his Regal Character, and preserve a fresh Idea of his excellent Administration, which has been as it were one continu'd Scene of Glory: wherein we beheld a lively Copy of the Legal Constitution; according to which the Crown has "many Prerogatives to protect us & do us Good, but none to invade our Liberty or Property." We saw an uncommon Instance of *Princely Greatness*: the height of Royal Majesty, and the depth of humble Indulgence, in a happy Conjunction: An intrepid Bravery of Mind, and the Softness of human Passions, met together: which is observ'd to make the most perfect composition of a happy Prince. We beheld an earthly Crown cast down at the foot of *Divine* Sovereignty, while his Majesty asserted the Rights of *Conscience*, and pleaded the Cause of *Christian Liberty*. We beheld the National *Laws* governing the Royal Scepter; triumphing over Tyranny, disgracing arbitrary Power, and putting illegal Government quite out of Countenance. We saw a provident Care & frugal Disposition of the public *Treasure*. We saw a successful Restorer of *Trade* and *Commerce*, and of the public *Faith*: a powerful Pro-

tector of *Innocence*; and Preserver of the *Peace* and
 and Tranquillity of the Nations. We saw a very
 glorious Example of Truth & Firmness to *Alliances*.
 We saw a *British* KING apply'd to, as the common
Arbitrator between contending Powers, and the
 grand Security of public Treaties: extending his hap-
 py Influence thro' all *Europe*, to give Life & Vi-
 gour to the Protestant Interest, and secure the lasting
 Happiness of his own Dominions. We saw a Prince
 as *clement* at home, as he was terrible abroad: as
Meek under Insults, as fearless of Enemies: as *graci-*
ous on the Throne, as he was couragious in the Field,
 and powerful on the Seas. We can never enough ad-
 mire the incomparable Temper & Mildness of his Go-
 vernment; the unspotted *Justice* of his Administra-
 tion; his happy Judgment and Knowledge of the true
 Interests of the Public; the profound *Wisdom* of his
 universal Conduct; the inflexible *Constancy* of his
 well concerted Resolutions; the *Magnanimity* of his
 Attempts for the publick Good; the admirable *Dis-*
patch of Affairs; the *steady* indefatigable Attention
 to the public Helm; the *Munificence* of his Royal
 Hand on many occasions; the indelible Sense of
 real Merit in his Servants, and the Fidelity of his
 Friends —. But I forbear. 'Tis far from me to
 pretend to give his MAJESTY's *Character*, or an Ac-
 count of his Administration. One may as well at-
 tempt to celebrate *Light & Health*; Blessings to be
 rather felt than describ'd.

By these things, He has very much retriev'd the
 Glory of the *English* Nation, and promoted the pub-
 lick Happiness. — For these things, let the Name
 of KING *GEORGE the First*, live immortal, and
 shine in the Rolls of Fame, thro' the Series of all Pos-
 terities, with a never-fading Lustre. — And for
 these things, let us give Thanks to God, *the Fa-*
ther of Lights, from whom comes down every good
 and perfect Gift. We shou'd entertain our selves with
 such Reflections as these, while we are mourning the
 public Loss. 'Tis a just Tribute to the Memory of
 the

the KING, and a proper Expression (as well as Motive) of Gratitude to GOD, who bro't Him to the Throne, and made him such an extensive Blessing. Tho' we are in Tears for his Removal : yet we should be *glad of heart for all the Goodness of the LORD to his Servant David, and which He hath done for his People Israel.*

Moreover, LET us reflect with a particular Sense of the favour of Heaven, on the *Manner* in which the KING has been put down. That he was not depos'd by the hand of his *Adversaries* : not put down by a treasonable *Deprivation* ; nor by execrable *Parricide* ; nor did he fall in *Battel* : but by the power of Disease, he died a *natural* Death, and *went the way of all the Earth*. The Crown is fallen from his Head : but not plucked thence by human Power ; which might have provok'd the loud Triumphs & Insultings of his envious Enemies, which are also ours. The Sceptre dropt out of his royal Hand : not wrested away by the Sons of Violence. He was not forc'd out of the Throne by an *untimely End*, as ONE of his Predecessors : nor did he perish in an inglorious *Exit*, as ANOTHER : nor did he as Others of Them, after some gloomy years of unhappy Management, depart *without Desire*, like *Jehoram*. But King GEORGE died in the Bed of *Honour*, in the midst of universal applause & Renown, in Possession of his Throne, & of his People's loyal Hearts ; and in the prospect of increasing Glory : in the 13th year of his Reign, and 68th of his Age : full of Days, and full of Prosperity, Wealth and Grandeur.

Finally, WE may note the *Time* when He was put down, & the happy Posture he left Things in. We have Reason to be thankful to GOD for continuing his Servant so long a public Good. --- We have cause to be thankful, that altho' he was taken off at a critical Juncture, when the Eyes of all *Israel* were upon him, waiting the Issue of his prudent Counsels : yet it was *after* Affairs abroad had taken a *favourable* Turn, by the

the powerful Influence of his Care & Conduct. Had he died but a few Months or Weeks sooner, in all probability, there had been a darker Scene before us than at present appears. Let us bless God, who orders the Times & Seasons, that the KING liv'd to see his wife Measures for restoring the publick Tranquillity, so far obtain their Accomplishment, as to afford some Prospect of a general Pacification.

Let us be thankful, that Things at Home were left under so many Guards; and all the Barriers of our civil & religious Liberties, in full force & secure.

Let us be thankful, that God hath given his Servant a Royal HEIR and Successor, who we hope will improve the Felicities we are left in possession of, and complete the excellent Designs his Royal Father died in the prosperous Pursuit of. As Moses dy'd in the Wilderness, before he had perfected the work of Israel's Redemption: but left a Joshua to carry on and finish that glorious Enterprize. So his late Majesty was taken off by a sudden Stroke, and left unfinish'd the happy Measures he had enter'd into, for the Tranquillity of Europe, and Prosperity of his British Dominions: yet blessed be God, we have Reason to hope that his Thoughts will not so perish with him, but that the admirable Schemes he hath projected, will be pursu'd by his Illustrious Successor, for preserving the Balance of Europe. If one of the Admirers of King GEORGE the First, (and who among us doth not profess himself to be of that number) should put Solomon's Question, *What can the Man do that comes after the King?* It is answered, We hope King GEORGE the Second will not only do that which hath been done already, but even greater Works. The Prospect of His Succeeding to the Crown, was no small Pleasure to his Royal FATHER, and to the Nation. We hear King David on his Death-bed expressing a mighty Satisfaction, at the Thought of Solomon's being his Successor in the Throne. 1 Kin. i. 48. Thus said the King, *Blessed be the Lord God of Israel, which hath given One to*

fit on my Throne this day mine Eye even seeing it!
 A like Satisfaction our late KING express'd, in one of his most gracious Speeches to the Parliament: "It is
 " My HAPPINESS (and I am confident you think it
 " yours) to see a PRINCE of *Wales*, who may in due
 " time succeed me on the Throne; and to see Him
 " blessed with many Children; the best and most valuable
 " Pledges of our Care and Concern for your
 " Prosperity. --- And as when *David* declared *Solomon* his *Heir*, to be King in his stead, One answered the King, and said, AMEN! *The Lord God of my Lord the King say so too* †. In like manner the loyal Subjects of the Crown have all along thro' the late Reign, pray'd for the High and Mighty Prince, GEORGE, Prince of *Wales*, that he might survive his Royal FATHER, and in GOD's time sit upon his Throne.

AND now by the Mercy of the most HIGH, we see an happy *Answer* of that Prayer: which gives a just Allay to our present Grief, enlivens our Joy, and raises up all our Hopes. We are groaning under the public Wound: yet it refreshes us to see there is *Balm in Gilead, and a Physician there*.

BUT this brings me to the last part of my Subject, viz.

III. To consider that Act of Providence, *The Setting up Another*.

AND here, I did design at first to reserve Room for some Enlargements; but find I shall trespass on your Patience, if I do any more than give the following Hints.

THE *Psalmist* attributes both Acts to the same Divine Hand: He that putteth down One, setteth up another.

IT is GOD that exalts Men in the World. *Prosperity* in general, is from his bountiful Providence. And in particular *Promotion* to places of Power & Dignity is from GOD. *Both Riches and Honour come of Him*:

In his hand it is to make Great. It is GOD that furnishes Men for publick Stations; forms their Genius and Temper, according to the Variety of Employments; calls them forth to actual Service, and by his overruling hand supplies all manner of Posts & Offices, whether hereditary, or commissiionary & elective.

GOD is the Founder & Upholder of States and Kingdoms. *The Pillars of the Earth are the Lord's; and He hath set the World upon them.* His Providence governs in modelling the various Constitutions: and in all the Preferments of persons from time to time. *Monarchy* is a lawful form of Government; approved of GOD. *He (says the Prophet) setteth up KINGS.* As to the first indeed, that He sat up in *Israel*, it is said, † He gave him *in his Anger*, and took him away in his Wrath. But a Second he gave in *Mercy*, and a Third in *Love*; to feed *Jacob* his People, and *Israel* his Inheritance. It is mentioned as one Article of the *Jews* Happiness, That they prospered into a Kingdom ||. And it was one great privilege of that Nation that their King was oblig'd to administer according to *Law*, (the Judicial Part of the Body of Divine Laws, the only Civil Law of that People) and was requir'd to keep a *Copy* by Him, to read in Day & Night; that He might learn to *fear* GOD, and his Heart *not be lifted up above his Brethren* *. We enjoy no less Happiness. We live under a *Legal* Government, that takes our own Consent to the Laws we are rul'd by, most advantageously places the Executive Power, and puts the public Justice under a regular Administration:--- A mixt Monarchy, where the Prerogative is limited, and the Subjects liberty & Property secur'd by Legal Fences: An excellent Constitution, and as well perhaps as any in the World, answers the End of Civil Policy, which is the Good of the Community. Let us be thankful to GOD, for the public Liberty & Order, both in the Nation and among our selves; which

† Hof. 13. 11. || Eze. 16. 14. * Deut. 17. 19.

ought to be the Joy of every true *Briton*, as it is the Wonder & Envy of those that hate our English *Israel*.

AND we have much more Occasion to rejoyce in the Goodness of God, when He commits the Administration of Government into *able & faithful* Hands. It redoubles the Blessing to a People, and adds not a little to the Glory of the Royal State, when the *Throne* is fill'd with a *wise & good* Prince, who makes the Felicity of the Kingdom more his Aim, than his own Grandeur, and is as sollicitous for the Security of his Subjects Legal Rights, as of his own.

AND blessed be the Lord our God, we see the Throne of *Great Britain* at this day possess'd by a PRINCE, whom we have heard Declaring in a most gracious manner, "*That the RELIGION, LAWS, and LIBERTIES of the Kingdom are MOST DEAR to Him: and professing a great Affection to his People, from the Knowledge and Experience He hath had of them.*" Who now can refrain breaking out, in the Language of *Hiram*, of whom we read † When he heard the Words of *Solomon*, he *rejoyced greatly*, and said, *Blessed be the Lord this day, which hath given unto David a wise SON over this great People.*

SURELY King GEORGE the Father, still lives in His Royal SON; who begins his Reign with the same excellent Spirit, and lays his Foundation in those illustrious & benign Principles, which for these thirteen bright years have Sway'd the *British* Sceptre.

LET us praise the God of Peace, who of his great Mercy hath been giving Rest to his People, and is yet speaking Peace to *Israel*. He is distinguishing us still with a KING, who devotes His Royal Powers to the Service of his People, and cheers us with the pleasing Prospect of a happy Administration. Let us admire & praise the Divine Care & Goodness. May we not take up the words of the famous Queen of *Sheba*, in her Address to *Solomon*, 1 Kin. 10. 8. *Blessed be the Lord thy God, which delighted in Thee, to set Thee on the Throne of Israel: Because the*

† 1 Kin. 1. 7.

Lord loved Israel for ever, therefore made He thee King, to do Judgment & Justice. — And has not SOLOMON set a noble Pattern to our KING, in that devout Address which he made to God at his Accession to the Crown : --- *Thou hast shewed unto thy Servant David my Father great Mercy, and hast kept for Him this great Kindness, that Thou hast given Him a SON to sit on his Throne. And now, O Lord my God, give thy Servant an understanding Heart : for who is able to judge this thy People, so great a People !* — Devout and humble Language, from a most exalted Throne ! And 'tis remark'd, *The Speech pleased the LORD, that Solomon had asked this Thing.* 1 Kin. 3. 6, --- 10.

LET us all now fear God, and honour the KING, whom he hath set over us : and study to walk worthy the Privilege of so happy a Government. — *Blessed art thou, O Land, whose King is the Son of Nobles* — *Curse not the King : no, not in thy Thought.* --- My Son, Fear thou the Lord, and the King : and meddle not with them that are given to Change. --- *I counsel thee to keep the King's Commandment : and that in regard of the Oath of God.* --- Be of the faithful and peaceable in Israel.

You all seem to be joyful for the Goodness and Favour of Heaven to our Nation and Land, in filling the Throne again so happily. Your Protestant Hearts have mov'd you to proclaim & receive King GEORGE the Second, with the loudest Acclamations of Delight and Transport, and with all visible Demonstrations of Joy. There has been *the shout of a King among us ; so that the City rang again, and the Earth rent at the sound ;* As at the Proclaiming of Solomon, when they blew the Trumpet, and all the People lifted up their joyful Voices, saying, *GOD save King SOLOMON !* Now let us continue to honour the KING, and by our future Loyalty (expressed in all the proper Instances of it) bear a convincing Testimony to the Truth & Sincerity of our present Rejoycing. We may learn our Duty, and what will be our Glory, from that Observation, 1 Chro. 29. 23. *Then Solomon sat on the*
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the Throne of the Lord, as King instead of David his Father, & prospered; and all Israel OBEYED Him.

FLY the Tents of *Murmurers & Complainers* (if any such there shall be among us) whose Hearts are haughty, Exercising themselves in matters too high for them.

LET us all study to live a quiet & peaceable Life, in all Godliness & Honesty: that we may cut off all Occasion from them that seek Occasion against us. Thus *Wisdom and Knowledge shall be the Stability of our Times.*

WHAT now remains, but to exhort also that *Prayers & Intercessions* be made, as for all in Authority, so in special for the KING*. Thus, when Solomon was establish'd on his Throne, we are told †, *All Israel BLESSED the King, and went unto their Tents joyful, and glad of Heart ---.* And when he was crown'd, even before his Royal FATHER's Death, we read how *the King's Servants came to bless their Lord King David, saying, GOD make the Name of Solomon BETTER than thy Name, and make his Throne GREATER than thy Throne!* So *Benajah* had just before saluted His Royal Master, saying, *As the LORD hath been with my Lord the King, even so be He with Solomon, and make his Throne greater than the Throne of my Lord King David ||.*

HERE we have approv'd Patterns of Prayer. Wherefore take with you words, and lift up your fervent Cries to GOD, for the KING's Life and happy Government.

LET us pray now, That the God of all Grace wou'd sanctify, to the whole Royal Family, and in particular to the KING, the sudden Death of his late Majesty: Afford them all that divine Influence, which may be needful for their Support & Consolation under so surprising a Bereavement, and in order to an *holy Mourning* for it; That the King may begin his Reign with such indelible Impressions of his own Mortality, as may be of lasting Efficacy to promote a *Fear of*

* 1 Tim. 2. 1, 2. † 1 Kin. 8. 66. || Chap. 1. 37, 47.

the Lord his GOD, and to preserve his Heart from being lifted up above his Brethren: to the end He may prolong his days in his Kingdom; He & his Children in the midst of Israel *.

AND let us continue in Prayer for his Majesty; the Security of his Person, and Prosperity of his Reign. The Truth of it is, The greatest Monarchs upon Earth need the Help of their People's Prayers, as much as of their Tribute. And as the KING himself is serv'd by the Profits of the Field: so may He by the Devotions of the Closet. Kings are Men subject to like Passions as we are: and lie open to the same Temptations. Their exalted Station exposes them to peculiar Storms & Hazards. "A Crown (says one) is a very glittering Thing, and apt to dazzle the Eyes of Those who wear it; so that they cannot see so well, either their own Imperfections, or the Treachery & Flattery of their Attendants: Amongst whom, there are usually but Few, so bravely virtuous, as to dare tell them the Truth. — And in the midst of all, they have commonly some who are their Enemies, pursuing them with unweary'd Slander & Malice: — And then their Work is great; such as calls for Wisdom & Strength, as of an Angel of GOD. — In a word, Kings are Persons of a diffusive Influence; and on their Temper & Conduct, commonly speaking, the Peace & Welfare of the whole Community depends.

LET us therefore pray always for our Sovereign, King GEORGE the Second: That He may rule with GOD, and be faithful before the MOST HIGH, who has set Him on his Throne, & to whom He must finally give an Account of his Stewardship. — That the King may ever be an illustrious Example of all Regal Wisdom and Christian Virtue: That He may even out-shine his Royal FATHER (who has set before Him such an Idea of good Government) in all Princely Merits, and be a yet more extensive Blessing to the World; the bright Ornament of his Protestant Profession, the Glory of

his noble *Race*, and the most admir'd *Hero* of his Age. That his Reign may be brighten'd by the most signal and happy Successes. That the King may be to his loyal Subjects, as an hiding place from the Wind, and a Covert from the Storm: As Rivers of Water in a dry Place: As the Shadow of a great Rock in a weary Land: Even as a *Nursing Father* to all *Israel*. That *G O D* would strengthen Him in his Kingdom, cloath his Enemies with shame, and cause the Crown to flourish on his Head. That he may have Dominion from Sea to Sea; that the Isles may bring Presents to Him, and they that dwell in the Wilderness bow down before Him. That the King's Favour may be always unto wise Servants; and to his most dutiful Subjects, the Protestant Nonconformists, to *strengthen their Hands in the work of the House of G O D, the G O D of Israel*. That God will please to bless his Majesty with a wise *Council*, and a faithful *Parliament*, at all times: with a virtuous Court, and with the steady Affections of an obedient People. In a word, That Length of Days may be added to Riches and Honour; and that when he is call'd to die, He may go up the Mount as *Moses* the Servant of the Lord, and receive the Rewards of Divine Grace in an heavenly Crown that will not fade away.

LET us also pray for his Royal Consort, *Queen CAROLINE*; that truly noble & virtuous Princess*, who is as a fruitful Vine by the sides of his House;

* It deserves to be remember'd; This illustrious Lady had the Honour formerly to be solicited in Marriage by a certain *Great Potentate*, then King of *Spain*. But she prefer'd her *Protestant Religion* to a *Crown*; having her Heart engag'd in the Pursuit of an *Heavenly Kingdom*. A rare Instance of heroic Faith; like that of *Moses*, who refused to be call'd the Son of *Pharaoh's Daughter*. And it must raise our Ideas of her Virtue, when we consider, She had no Prospect at that time of the Superiour Honours She is since exalted to. Who can help now celebrating the admirable Conduct of Divine Providence, in so signally rewarding her distinguish'd Piety, by giving her, both a better *HUSBAND*, and a better *CROWN*.

That

That her Majesty may long live a Support & Ornament to the Throne, the Pattern of her Sex, and a *Nursing Mother* to the *Israel* of God.

LET us also pray for Their Majesties Royal Issue : That they may be endow'd with all Princely Gifts, and Christian Graces, and reserv'd for illustrious Blessings to the World.

THE Language of Providence to us at this day, is that (*Ezra 6. 10.*) *Pray to the God of Heaven, for the Life of the King, and of his Sons.* We see the Throne now, by the Favour of GOD, incircl'd with Happinefs. To borrow the Psalmist's beautiful Phrases, We see a *fruitful Vine* near it, with a desirable Number of *Olive-Branches round about it*; the liveliest Emblems, and the surest Pledges of Safety and Prosperity. The words of *Samuel* come to my Tho'ts on this Occasion,--- *Upon Whom is the DESIRE of all Israel? Is it not on Thee, and on all thy Father's House?* And we are entertaining our selves with the pleasing Tho'ts, that as Hereditary, and Parleментарy Right are now one, so they shall be establi'h'd in this happy Union; and the Blessings of the Protestant Succession be diffus'd among us for Ages to come. But we must not confide too strongly in human Probabilities. GOD can easily dry up our Springs, and destroy our Hopes, by laying desolate our Royal Tribe. *Gideon* left no less than *Seventy* Sons when he died; and yet in a short time they were cut off by a murderous Hand. *Ahab* left the like Number, and they were all beheaded in one day. Other Instances we find in History, of such bloody Massacres, and Destruction of the Seed Royal. Hence whatever hopeful Prospects we have before us; yet there's no dependence, but upon GOD, whose Prerogative it is to kill & to save alive; to put down, and to set up. Let us then be commending the Kingly Family of *Great-Britain*, to the special Care & Benediction of Divine Providence; making mention of Them always in our Prayers.

IT is a worthy Subject of Prayer. From this happy Nursery alone it is that we can rationally expect any Plants of Renown. Shou'd this Royal Line fail; Or
shou'd

shou'd the Kingdom be translated out of it, and the illegal Pretences of an abjur'd Competitor take place; We have Reason to think the Nation will be delug'd in Confusion & Misery, and that these Provinces will be made to drink deep of the Malice & Revenge of a Popish Usurpation: which doubtless will be for kindling *Smithfield*-Flames again, and will proclaim Liberty to the Sword, and to Famine, to devour *English* Protestants. *My God, think Thou on Tobiah & Sanballat according to these their Works!*

VERILY, The HOPES of the *Kingdom*, as to the Continuance of Civil Liberty and Property, and the *Protestant* Religion, the dearest Interest of all: — The HOPES of *Protestant Dissenters*, as to the Legal *Toleration*, so agreeable to Christian Charity, so equitable a Reward of their distinguishing Loyalty, and so necessary to the Trade & Quiet of the Nation: --- And the HOPES of *New-England*, as to the just Enjoyment of our invaluable CHARTER-Privileges; --- are all resolv'd into the Continuance of the present happy Establishment & Royal Line.

UNGRATEFUL They who make light of the Protestant Succession! --- Let us bear it on our hearts before GOD continually: Praying that GOD will build the King a *sure House*, and entail his Crown (with the choicest Blessings) on his Off-spring, to the latest Generations.

AND now these are the Wishes of my Soul. — May the Hopes of a Popish Pretender be eternally extinguish'd! May the *Protestant* Religion, and the *Hanover*-Succession be forever secur'd! May we always see the Throne filled as at this day! May also the Chief Chair of Government in this our *Zion*, be always possess'd by Men of true Merit, that love GOD, and love his People! — And while we have the Benefit, let GOD have the Praise.

Now to these things, let all that hear me, say *Amen, AMEN!*

F I N I S.

